

3. Treasures were deposited in the
AOTI VAIS-
WABTABA., like the permanent rays (of
light) in the
sun. Thou art the sovereign of all the
treasures that
exist in the mountains, in the herbs, in
th& waters,
or amongst men.
4. Heaven and earth expanded, as it
were, for
their son/ The experienced sacrifice!
recites, like
a bard,^b many ancient and copious praises
addressed
to the graceful-moving, truly
vigorous, and all-
guiding VAISWANABA
5. VAISWANABA, who knowest all that
are bom,
thy magnitude has exceeded that of the
spacious
heaven: thou art the monarch of MAOT-
descended
men; thou hast regained, for the gods, in
battle, the
wealth (carried off by the *Asuras*)*
6. I extol the greatness of that
showerer of rain
whom men celebrate as the slayer of
VEITEA. The
AGNI VAISWANAEA slew the stealer (of the
waters),
and sent them down (upon earth), and
clove the
(obstructing) cloud.³

u, as the institutor of the first sacrifice, or to
the *yajamdna*,
the institutor of the present rite.

^a The Scholiast supports this affiliation by citing
another text;
bat that does not apply particularly to any form of
Agni but to

himself: *JTWid pitard mahayann ajdyatdgnir
dydvdpriMvi,—*

Both parents, heayen and earth, expanding, *Agni*
was born.

^b The text has *mamtshya* only, " like a man.;" that
is, according
to the Scholiast, a *lanfti*, a panegyrist, or bard,
who recites the
praises of a prince or great man, for largess.

^c This clause is from the Scholiast.

^d We hare *Jfoi&wdnara* here evidently identified
with *In&ra* ;